HARAMBEE FLAME

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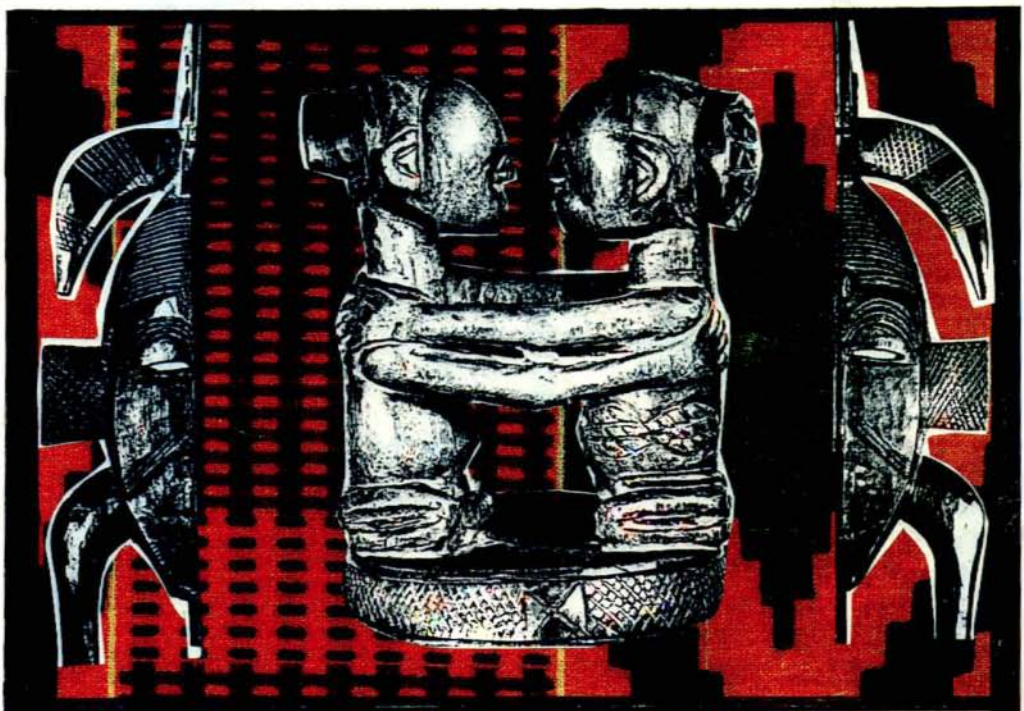

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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*HARAMBEE FLAME Editor

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

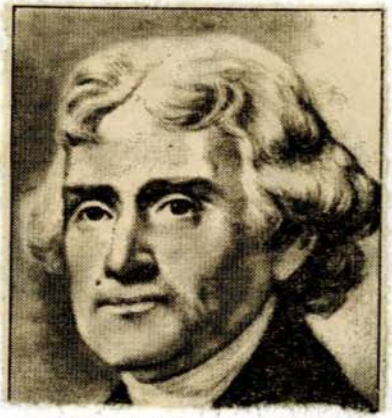
We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

On 1910, the government of European occupiers in what is now called "South Africa" gained its independence from Britain. At the time, the people indigenous to that country--Africans--were under subjugation by a minority European population. They were without fundamental legal rights; were subject to every imaginable form of brutality; and could protest only at risk of jailing, beating, and/or death. Now, fortunately, Africans in "South Africa" have majority rule, though the foreign occupiers who remain there retain so much economic clout and other forms of "white privilege" that we are compelled to wonder how genuine are the freedom and political self-determination of this "ruling" majority. But this question aside, what if Africans throughout "South Africa" were to be celebrating the anniversary of the European occupiers' achieving of independence? What would be the reaction of African people in other parts of Africa, the U.S., and elsewhere around the globe? Without a doubt, a lot of us would be asking: "Are those Africans out of their minds"? Justifiably, we'd be laughing or crying at the hideous idea of a people celebrating the fact that their former(?) foreign oppressors had, at one time, declared the right to oppress them on their own authority, without the permission of their home country(Britain).

But sight can be a funny sense. Sometimes we can see the truth of a thing from a distance but can't see the truth of an equivalent thing that is directly in front of us. On the 4th. of this month, there will be literally millions of Africans in the United States of Occupied America who will be marching in parades, attending fireworks displays, sprawling about in parks, and/or otherwise celebrating the thirteen original colonies' declaration of independence from Britain. Of course, it can accurately be said that many of us won't consciously be **celebrating** but will simply be partaking of festivities. But even if it's a small minority of us who will be consciously celebrating--waving flags, strutting our stuff in parades, giving or applauding speeches about how proudwe are of "this great country of ours"--aint that too many?

Shouldn't we be asking ourselves what was going on in the thirteen colonies in 1776? Weren't our foreparents in bondage; without fundamental legal rights; subject to being lashed with the whip, branding, and other forms of barbarism? Weren't Thomas Jefferson, George Washington, and other "founding fathers" who signed the declaration of independence "owners"(in their minds) of African people? Wasn't it nearly a century after the signing of that declaration before slavery was **officially**(We can't forget share-cropping, Jim Crow, lynching, and the many other manifestations of our official "freedom.") abolished? Was there any qualitative difference between the oppression of Africans in this U.S.A. and Africans in what would become the other U.S.A.(Union of South Africa)?



good ol' Tom Jefferson

Yet, in just a matter of days, there will be those among us who will be celebrating, as if the 4th. of July were somehow **our** holiday. In his book, FROM CAPTIVE AFRICANS TO INSANE SLAVES, one of our greatest living scholars, Yosef Ben-Jochannan, challenges the idea that our African foreparents, who were victims of the "peculiar institution," were slaves. He puts forward the proposition that a slave is not so much the person who does what he or she is told under threat of brutality and/or death but the person who has been so programmed that he or she **willingly** does what the "master" says, who knows what the "master" wants to be done and performs this deed without the "master" even having to open his mouth. The slave Dr. Ben speaks of is one who is in a kind of hypnotic state: enslaved to and by his or her emulation of Europeans; enslaved to European values;

enslaved to Europeans' interests, to the point where he or she can't distinguish between their interests and his or her own.

It is this slave, this true and contemporary slave, who sees the U.S. flag as his or her flag, the national anthem as his or her anthem, the fireworks on the 4th. of July as representing his or her freedom and independence. This slave is insane. But there are modern-day slaves who know history(past and present) but believe in the dictim: "When in Rome, do as the Romans do." This is cowardice. Such a slave fears the "Romans," fears they might not give him or her a promotion at his or her work place, fears they might not **like** him or her anymore(?), etc. This fearful and cowardly slave says: "Why rock the boat."

And there are slaves who are afflicted more by opportunism than cowardice. Their lives revolve about a striving for "getting in good with the man." They want desperately for their master to reward them--with economic upward mobility, with higher social status(by the master's standards, of course), etc. They may not give a damn(not consciously, anyway) about some Europeans' declaration of independence, about some Stars and Stripes, about some founding fathers, or any of the other nonsense of this sort. But to get over and/or get paid, they'lll wave, sing, or march to anything.

And there are those who would say "What's the big deal? The flag, national anthem, parades, fireworks, and so forth are nothing but symbols." But what we often fail to understand is that symbols are important and can be powerful.

We know that some white cloth with a couple of holes in it can't jump up and whip anybody. But when such a cloth is worn by someone and is a symbol of the Ku Klux Klan and the violently European-supremacist ideology which drives the Klan, that cloth can strike fear into a Brother or Sister's heart. A skull and crossbones can't harm anyone. But you give someone a drink and, as the person is swallowing the liquid, you let him or her see a skull and crossbones on the label of the bottle the drink's been poured from, you might scare that person damned near to death. Symbols have power.

One of the types of power symbols have is the power to bring people to acceptance of the actual things they symbolize. It's a matter of conditioning. The U.S. flag, the Declaration of Independence document, and other symbols associated with July 4th. symbolize, among other things, the historical reality of the bondage of our people, the near annihilation of the people indigenous to this land, and the idea of the innate right of Europeans to rule and abuse people of color. The more we are accepting of these 4th. of July symbols, the more we are ready to accept as legitimate present-day and future acts of domination by Europeans over ourselves.

-Editor

FROM OTHER SOURCES

Africans In U.S. Being Hit Hard By Asthma

..."More African-Americans are living with asthma, a chronic lung disease that inflames and swells the linings of the airways, than ever before. According to the American Lung Association, the number of people of all races who have been diagnosed with asthma soared 61 percent between 1982 to 1994, reaching what some experts are calling an epidemic. African-Americans are among the hardest hit: Blacks are three times as likely to be hospitalized for asthma as Whites. We are four times more likely to be rushed to the emergency foom for care...

"Asthma is the most chronic illness of childhood, according to American Lung Association statistics. But for young African-Americans, who are diagnosed with asthma twice as often as Whites, the consequences can be particularly devastating.

"More than 5,000 people died from asthma in 1995, nearly double what the toll was two decades ago. The grave situation facing Blacks becomes apparent when you consider the disproportionate number of Blacks dying from the disease. While African-Americans make up just one in eight of the population, we compose one of every five of asthma-related deaths...

"'We have a disproportionately large number of people who are poor and who don't have the access to health care systems, medications and the specialists that can help them manage this disease', says Dr. Floyd J. Malveaux, dean of Howard University's College of Medicine and vice president of health affairs...

"'If you are poor, you can spend up to one-third of your income managing a sick, asthmatic child', Dr. Malveaux says.

"Other experts say patients forget to take their medicine or neglect to continue the doses when they feel fine. Some follow the untested advice of friends who tell them they can become addicted to their inhalers--devices that deliver

a mist of medicine to clear the airways. Still others underestimate the seriousness of asthma, or mislabel asthma as a 'children's disease'...

"Dr. Malveaux, Dr. Cook and others agree that a complex web of triggers like stress, environmental pollution, cigarette smoke, dust mites, mold, cockroaches, and constant exposure to animal dander contribute to the devastating trend...

"Clues can include late-night coughs and wheezes, toruble catching your breath after crying, laughing or running and breathing difficulties associated with changes in weather. Those most at risk include people who have many allergies or who seem to always have some respiratory infection like bronchitis. If a parent has asthma, children are three times more likely to have inherited the disease. Adult obesity can also be a factor, according to a recent Harvard Medical School study...

"Shortcomings of emergency-room care were revealed in a recent Illinois study, the state which leads the nation in Blacks dying from asthma. Among those admitted to Chicago emergency rooms, few were given steroids to control the inflammation in their airways, although it is a common and effective treatment. Also, emergency room doctors rarely referred patients to clinics or private doctors for follow-up care..."

-from "What's Behind The Asthma Epidemic In Black America," pages 62-67, July EBONY Magazine(Chicago, IL.)

The Case of Emmanuel "Toto" Constant: Intrigue and Mo' Intrigue

..."Human rights activists say that during those coup years-from 1991 to 1994--before Aristide's return to power, FRAPH [Front for the Advancement and Progress of Haiti, an organization pitted against supporters of then-president Jean-Bertrand Aristide], with its close ties to the regime, terrorized Port-au-Prince and especially the slums of Cite Soleil, where many Aristide supporters lived. FRAPH and its leader Emmanuel 'Toto' Constant, were part of a movement so brutal

that in September 1994 President Clinton declared it 'the most violent regime in the hemisphere' and sent 20,000 U.S. soldiers to Haiti to oust it.

"Today, Constant is wanted by the Haitian government on multiple counts of murder, attempted murder and torture. But nearly five years after the Cite Soleil massacre, Emmanuel Constant is still eluding the Haitian government and he's taken refuge in...New York City.

"He lives a comfortable life in Queens and has been known to frequent the Manhattan club scene. He has sold phone cards on commission and on weekends relaxes in his family's elegant two-story home in the Laurelton section of Queens...

"Constant has applied for U.S. political assylum, a move that would allow him to become a U.S. citizen and escape justice in Haiti forever...

"'It is an insult and outrage to all that we are supposed to stand for as Americans, that this monster should be allowed to live here with impunity', says Ron Daniels, executive director of the Center for Constitutional Rights, which has brought a $33 million civil lawsuit against FRAPH on behalf of Alerte Belance, a Haitian refugee who says she was attacked and left for dead by FRAPH henchmen in Haiti.

Daniels has backed up his outrage with action, organizing protests outside Constant's home. He and other human rights activists are vowing to step up their campaign against Constant this summer...

"New York City Council speaker and majority leader, Peter F. Vallone, recently introduced a resolution seeking Constant's 'extradition or deportation' to Haiti, where he can stand trial. Daniels, whose organization asked Vallone to sponsor the legislation, says his group hopes to turn the resolution hearings 'into a political referendum to get Toto out'...

"The Center for Constitutional Rights and other groups such as Human Rights Watch and the Washington Office on Latin

America, also are backing a Haitian government petition campaign demanding the United States return 160,000 pages of documents that the U.S. military seized from Constant's headquarters and army outposts during its mission to restore Aristide to power...

"So how is it that Constant, the family man and alleged leader of a brutal movement, has escaped justice in Haiti to take up residence in the United States?

"After the U.S. invasion, Constant slipped into the the United States on a tourist visa on Christmas Eve 1994. Three months later, Secretary of State Warren Christopher declared him 'persona non grata' and Constant was arrested and ordered deported. But that never happened.

"Instead, the U.S. Department of Justice struck a secret deal with him, setting him free in exchange for his silence. It turns out that throughout the coup years, the man portrayed as a U.S. nemesis was on the payroll of the Central Intelligence Agency. With encouragement from the CIA, he says, he formed a Right-wing group intended to counter Aristide's left-leaning Lavalas movement.

"When news of the relationship surfaced, the White House portrayed the CIA as acting on its own. The U.S. State Department had labeled Constant's FRAPH a terrorist group. Secretly, Constant claims, the CIA paid him $700 a month for his services, including gathering information on Aristide Intelligence sources quoted in media reports confirmed that Constant met regularly with the CIA officials in Haiti throughout the bloodiest days of the coup...

"Angry at what he called his betrayal, he granted an interview to '60 Minutes' from his jail cell in Salisbury, Md. In an interview that aired Dec. 3, 1995, he disclosed that he had been an gent of the CIA from 1991 to 1994. Then he sued the U.S. government, claiming that its deportation order was unconstitutional...

"His suit and supporting documents filed in the U.S. District Court in Maryland outline his rise to power with the CIA and his threat to make public what he says he knew about

U.S. policy in Haiti...

"He even challenges the White House's portrayal of the CIA as a renegade agency on the Haiti issue. 'That isn't true, either', Constant alleges. 'The biggest secret of all is that CIA policy was American policy. The U.S. didn't want President Aristide to go back'.

"He claims the CIA station chief told him of a plan that began with undermining the international embargo on the military regime. So much gasoline got into the country, for example, that Haitians dubbed the gas market 'Little Kuwait'. A second part of the plan, according to Constant, involved generating propaganda that discredited diplomatic efforts to restore Aristide. Constant kept a binder called 'Lavalas and Terrorism', which he showed to reporters--including this one--who visited Haiti during the coup years.

"Higher up, Brian Latell, a chief Latin American analyst for the CIA, wrote a document asserting that Aristide was mentally unfit and named a hospital in Canada where he had been treated for manic depression. The Miami Herald newspaper later proved the report to be false. 'But most importantly, [the CIA station chief said] there needed to be resistance to Aristide's return in the streets of Haiti', claims Constant. 'That was where FRAPH came in'...

"Ultimately, his lawsuit could have forced U.S. officials to testify under oath about covert activity. What is known for sure is that in June 1996, Constant was released from the Wicomico Detention Center in Salisbury. He says...a settlement deal rolled out of the prison's fax machine. The five-page document, which he showed to his visitor but would not be allowed to be copied, set Constant free and allowed him to get a work permit. In exchange, according to the document, Constant would remain in Queens, check in weekly at Immigration and Naturalization Services(INS) headquarters and not speak to the press or the public..."

-from "Safe Harbor," pages 55-58, July/August EMERGE Magazine(Washington, D.C.)

Getting And Staying Out Of The Joint: What a Little Schooling Can Do

..."In a September 1997 research brief, The Center On Crime, Communities & Culture published its findings on Education as Crime Prevention. Some of the findings were:

-Prisoners with at least two years of college education had a 10% recidivist rate as compared to a national rate of 60%.

-Studies conducted in Indiana, Maryland, Massachusetts, New York and other states all showed significantly low recidivism rates for prisoners who participated in higher education programs. The rates ranged from 1% to 15.5%.

-In Texas from September 1990 to August 1991 the overall recidivism rate for degree holders was 15%, four times lower than the general recidivism rate of 60%. A two-year follow up study found that the higher level of degree awarded was inversely related to the level of recidivism - associate degree holders 13.7%, bachelor's degree holders 5.6%, and a master's degree 0%.

-Prisoners who received a higher education has an employment rate of 60-75% while prisoners who did not participate in college programs had a 40% rate."

-from "Recidivism For Higher Educated Prisoners," pages 4 and 5, Winter 1997 LIFE-LINES(Cambridge, MA.)

COMMUNITY NEWS

1998 Harambee Afrikan Cultural Org. Awards Program

Ndugu[brother(s)] and Dada[sister(s)], there was a cloak of love shielding us on June 14th as we gathered in the gym, preparing to ignite the 1998 Harambee Afrikan Cultural Organization annual awards program. The theme of this year's program was: Afrikan People: Putting In Work," a theme which pin-pointed the mission and goals, as put forth by the organization.

The meeting was called to order by the out-going Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee), Kenny Walker, at around 5:30. The libation ritual followed. Who other than Kafele could have done such an excellent job? The always loved Jabari recited our organization creed and Nguzo Saba(Seven Principles).

As Nbassa, our out-going Alaga(Chairman) gave his final speech as leader of our organization, we all felt saddened. However, we knew that we remained in good hands, with our new Alaga, Shaheed Biko Hamza, another very capable brother, who has an intelligent central committee to assist in keeping us moving in the right direction.

Our first speaker for the night was Sister Jocelyn Mathis, who touched everyone with her heart-felt and inspirational address. She spoke on her childhood, family, education, succeeding in life and the importance of not losing focus on who you are and helping others to do the same. As a means of summing up what this blessed Sister had to say and as a form of tribute, I will attempt to quote her: "I am not only of my own. I am a mother to all." If we had more Sisters like her, the world be a much better place.

Ndugu Kevin McGee and myself also gave speeches, mine on "Family Structure And The Importance Of It" and his dealt with the subject, "African Affirmation." In his address, he let us know very bluntly that we need to get our stuff together. Ndugu Kenny Walker also spoke, delivering remarks to the congregation on leadership, the importance of leadership for our future; and he stressed the point that "We are all potential leaders." He called upon us to wake up.

We were honored to have such a large turnout of individuals who came out to support us--former city councilwoman and narrowly defeated mayoral candidate, Brenda Council, and her husband, Otha; the always welcomed and much loved by us Sisters of the Labelle Afrique Foundation; Diane Myers, who made us laugh with her down-to-earth humor; Jocelyn Mathis; and a bunch more folks.

In the awards portion of the program, the following Sisters and Brothers from the outside received "certificates of judgement." [These certificates are rooted in the Kemetic ("Egyptian") symbolism by which a person's heart is weighed against the falcon feather. If the person has spent his or her life in the practice of ma'at(truth, justice, balance, etc.), then the weight of his or her heart is as light as that of the feather.]: Stan Tahon, director of the Benin-based music and dance troupe; the Sisters of the Labelle Afrique Foundation; Minister Jocelyn Mathis; Virginia Ball; Diane Myers; Warrior Richardson; and Teela Mickles. Harambee Afrikan Cultural Organization members who received certificates: Shaheed Khaleel Biko Hamza, Kenny Walker, Neb Ankh Amen, Ptah Neferu Ra, Nkosi, Nbassa, Kevin McGee, Clarence Bryant, T'Shaka Mozambique, Kafele, and Walid.

The evening was not all talk, however. We were again blessed to have with us Super Anges(Great Angels), a traditional music and dance group from Benin that had performed for us at our February African History program and also performed for the general prison population in April. Again, we have the Sisters of the Labelle Afrique Foundation to thank for making this possible. Next up were Brothers Kiara Washington and Wilson Alkortia, who got down on traditional African drums, joined later by Super Anges. As the program came to an end and people prepared to leave the gym, Something Special/Umoja Sounds kicked off an instrumental groove. Its members consisted of Harambee Afrikan Cultural Organization members: Nkosi on drums, Ptah on conga drum, Curtis Scaiffe playing keyboard, Mondo playing guitar, and Kafele shaking things up with the shaker. Non-members in the band included Malik blowing saxophone and Akim Abdullah Fi thumping bass.

Unfortunately, the night had to come to an end. Yet all left with smiles on their/our faces, eagerly awaiting the next time

(Cont. on page 15)

KUUMBA

OLD SOUL REMINDER

A soul
as old as me
as old as an old tree
shouldn't need
mamas and grandmamas
to lean on
shouldn't be so needy
like a fresh little baby
toddler precocious
little girl.

A soul
as old as a tree
that can connect with
the old and ancient spirits
those who never visited
the grave which houses
only worn out
expired empty carcasses
can connect with
sould energy that no longer dwells
in the shell of a body
shouldn't need so much
human affection assistance
interaction attention

and yet, supposedly God
being lonely made man.

A soul
as old as the Red Sea
as timeless as the sun and stars
shouldn't need
to pass this way again
should have learned the lessons
have them memorized
and the numbers of coincidence?
de ja vu? are uncanny

and yet even old people forget
grow forgetful

The old soul doesn't
have to relearn everything
but there is much that
wasn't learned on
the last short journey
so much is new
awkward and unperfected.

Yes, an old soul
even ancient as the moon
can need a friend
can need love support
a helping hand a caring heart.

A people as old as us
as ancient as BC
old and ancient as huemanity
shouldn't need
subsidies charity
war and hate
peace-keeping forces
divorces killing torture
rape food supplements...

A people as old as us
who know as much as
we do
as much as we did?
just need to remember
that all we need is
the positive energy
in each other...

Just need to remember
just need to remember
just need to remember
just need to be
reminded.

-V.S. Chochezi

(Sister Chochezi and her mama, Staajabu, are a poet team, living, raising children, and otherwise working in Sacramento, California.)

WE Afrikans can come together and share our thoughts, hopes, laughter, and love again--in other words, be **one.** The principle/spirit of kujichagulia(self-determination) gives us imani(faith) that we can have some umoja(unity). And it was this--unity--which was the nia(purpose) of our night together.

In concluding this report, we should point out that this was truly pan-Africanist night. In addition to the African people from this country, we had representatives from Benin, Kenya, Nigeria, Togo, and possible another of the nations of Africa. Asante sana(Thank you very much) to all of the Brothers and Sisters who joined with us. Hopefully, Brothers and Sisters outside the prison will follow the example set by this program and make efforts on the outside to bring African people from the U.S. and Africans from the Motherland and elsewhere together in a spirit and practice of unity and kinship.

-Chris Johnson, with coverage of award presentations and musical performances contributed by Mondo

BACK IN TIME

The International Congress of Africanists was formed in 1963 in Accra, Ghana. Formerly, the International Congress of Orientalists used to discuss scholarly issues on Asia and Africa, but when several African countries became independent, it was agreed that the African continent required an organization devoted solely to African matters--an organization devoted solely to African matters--an organization which would hold its meetings on African soil. Thus, at the invitation of the Ghana government, and with additional financial support from UNESCO and U.S. foundations, the First Congress was held in Accra in December 1963. Hundreds of scholars from all over the world attended this first session where statutes of the Congress were drawn up, and many learned papers on Africa were read. The President of the First Congress was Dr. Kenneth Onwuka Dike of Nigeria.

The Secretary-General was Dr. Nana Kabina Nketia IV of Ghana. The opening address was given by the late Dr. Kwame Nkrumah, then president of Ghana.

At the invitation of the Senegalese Government, the Second Congress was held in Dakar, Senegal, in December 1967. Again, many scholars participated and many papers were read. The President of the Second Congress was Dr. Alioume Diop of PRESENCE AFRICAINE and the international Society of African Culture. The Secretary-General was Professor Glassane N'Daw of Senegal and the University of Dakar. President Leopold Senghor welcomed the delegates.

In spite of the fact that the first two Congresses were held in Africa, they were dominated by white scholars, mainly from the U.S. based organization, the African Studies Association. No papers by Black American scholars were presented at the First Congress and only one at the Second Congress. Behind the scene, white scholars manipulated both the First and Second Congresses. This is why the Third International Congress was exceptional--at last. The Africans took over, and the Afro-Americans played a major role and presented papers in a number of the sessions; and one Afro-American was elected to the Permanent Council that will cover the Congress for the five years and plan future meetings...

The Afro-American delegation, led by Professor James Turner, director of the Africana Studies and Research Center, Cornell University, was a representative and well-balanced group that consisted of: Patricia Karouma, Milfred Fierce, Mae King, Shelby Smith, Steven McGanns(graduate student), John Henrik Clarke, Asa Davis, Rukudzo Murapo, Len and Rosalind Jeffries, Isaac Akinyobin, Josceph Harris, Walter Rodney(Tanzania), Ahmed Mohiddin(Makerere University) and Elliot Shinner...

Excerpted from BLACK WORLD, March 1974

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

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HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa

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NGUZO SABA(Seven Principles)

Umoja - Unity

Kujichagulia - Self-determination

Ujima - Collective work & responsibility

Ujamaa - Cooperative economics

Nia - Purpose

Kuumba - Creativity

Imani - Faith